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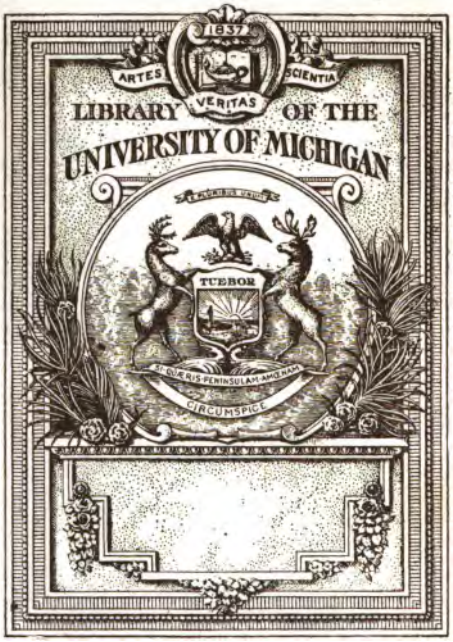
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# THE TWENTIETH CENTURY CRUSADE

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TORONTO

# THE TWENTIETH CENTURY CRUSADE

BY

LYMAN ABBOTT

A crusade to make this world a home in which God's children can live in peace and safety is more Christian than a crusade to recover from pagans the tomb in which the body of Christ was buried.

New York
THE MACMILLAN COMPANY
1918

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Set up and electrotyped. Published October, 1918.

R-15-1943

# INTRODUCTION

## THE THREE CROSSES

And when they came unto the place which is called "The Skull," there they crucified him, and the malefactors, one on the right hand and the other on the left.[1]

THREE crosses; three sufferers, condemned to death by the courts of their country; suffering the same physical pains; the same oriental sun beating on their naked bodies; the same fever burning in their veins, the same throbbing anguish in their limbs and heads.

And the three all suffering spiritual pains; but how different! One of them a criminal whose life had been spent in violation of law and who to the end was defiant of God and man, resentful, angry, with all the torment of a defeated will and a remorseful but unrepentant conscience. The second, looking back on a worse than wasted life, longing to go back and live that life over again, the ghosts of his victims passing before him, the panorama of his evil deeds unrolled before

[1] The Scripture references throughout this volume are generally taken from the American Standard Version.



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him, a glimmering hope somehow stirred in his heart by the patient sufferer at his side. The third, condemned for "Love to the loveless shown," bearing the burdens of the whole world, feeling the shame of the whole world, suffering for the sins of the whole world, wounded more by the hate of the malignant priests than by the nails driven through his hands and feet.

There are to-day in Europe three crosses, and three groups of sufferers. There is the brigand — brigand on the land and pirate on the seas — unrepentant, self-satisfied, self-willed, with all the bitterness of a defeated will and a fiery wrath burning within him. He has broken alike the laws of God and man. "Thou shalt not steal." He has robbed and plundered nations of their coal and iron, banks of their money, houses of their pictures and statues, and what he could not carry off he has in mere wantonness destroyed. "Thou shalt not kill." He has murdered innocent women and children by the score. The score? by the thousand. "Thou shalt not commit adultery." He has sanctioned, if he did not direct, rape on a magnitude never before known in the history of the civilized world.

There is another cross, the cross of those who have sinned and have abandoned their

sins. For the Germans were not the only people who have exploited the poor for their own benefit. Warren Hastings and Lord Clive wrote on the pages of India more than a hundred years ago a history which England would gladly tear out from her records if she could. The late king of Belgium is crowned with dishonor by the crimes committed in the Congo which his noble nephew has done so much to efface since by his self-sacrifice. Nor can we claim in America to be wholly innocent. It is true we have seized no man's territory. We won Cuba from Spain and gave it back to the Cubans; we won Porto Rico from Spain and gave it back to the Porto Ricans, making them our fellow-citizens and returning to them what we received from them in taxes; we won the Philippines from Spain, paying Spain for all her own property in the island, providing the money necessary to recompense the friars for their lands, and now we are giving the island back to the Filipinos as fast as we can. But we are not wholly innocent. The auction block has gone from the South and no man wishes to bring it back. The schoolhouse is gradually replacing the wigwam, though far too slowly. But the slums still remain in our great cities, though, thank God, there are political reformers and social settlement workers and devoted Christians who are doing what they

can, despite obstacles and opposition, to banish those crimes against humanity from our civilization.

There is a third cross. There are no sinless ones, but there are thousands, yes! hundreds of thousands of men and women who are laying down their lives for crimes in which they had no share and which never had their approval, who have never exploited the poor or been deaf to the cry of the needy, who have found in this war simply a new opportunity for the unselfish service of their fellow-men, who looking back on their past life might say with Job:

I delivered the poor that cried,
The fatherless also, that had none to help him.
The blessing of him that was ready to perish came upon me;
And I caused the widow's heart to sing for joy.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the needy:
And the cause of him that I knew not I searched out.

They are working in the hospitals at the peril of their lives. They are sailing the sea and defying the torpedo boats. They are serving in the trenches. They are flying in the airplanes. They are laying down their lives for their fellow-men.

These are the three crosses: the cross of the unrepentant, bitter, wrathful brigand; the cross of the repentant sinner; the cross of the men and women who are suffering for sins they never committed — for sins for which they have no responsibility.

Why? Why do innocent men suffer for the crimes of the guilty?

Because it is eternally true, that without the shedding of blood there is no remission of sins; because we live in a world which is a battlefield, in which righteousness and wickedness, truth and error, liberty and despotism, justice and injustice are in perpetual battle one against the other. And there is no way in which the falsehood, the despotism, the injustice, can be overthrown, unless there are men and women willing to suffer for the sins they have never committed; to make sacrifices that by their sacrifice they may give the life which others are destroying.

In paganism the gods are feared. In paganism sacrifices are offered to the gods to win from them a reluctant forgiveness, to appease their wrath, or to satisfy their law. Jesus Christ teaches that man is not to offer a sacrifice to God. God offers sacrifice to man. The New Testament is radiant with that message: "God so loved the world that he gave his only begotten son." He is the author of the sacrifice. "Herein is love,

not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." He is the sacrifice. "He laid down his life for us and we ought to lay down our lives for the brethren." His sacrifice inspires us to a like sacrifice.

Jesus portrays God as a good shepherd. He listens to the crying of the lambs and goes out into the wilderness that he may bring the wanderers back again and when he sees the wolf coming imperils his life, fighting the wolf that he may save the sheep. Jesus portrays God as a father, bearing in his soul the sin and shame of the wicked son, going forth to greet him and bring him back to the home again when the son's face is turned in penitence toward him. God offers himself a sacrifice to man.

And what the Bible teaches, life teaches. The repentant thief did not suffer sacrifice that he might win forgiveness from the Savior. Jesus, by self-sacrifice inspired repentance and the hope of a better life in the brigand at his side. The child does not win a reluctant forgiveness from the mother. The tears, the prayers, the heart-breakings of the mother win the child back from his evil doings to his home once more. A pagan community does not, by its sacrifice, win the missionary. The missionary sacrifices wealth and comfort and home that he may win the

pagans abroad or in our own land to a better life. The sufferings of a country do not appease the wrath or win the love of the patriot, but never in the history of mankind has a country been saved from corruption unless there were some patriots that were willing to suffer for it.

This book is written for those who are sharing in the great sacrifice in this world's Golgotha. Whether they recognize Jesus Christ as their leader or not, whether they are Roman Catholics or Protestants, believers or agnostics, Christians or Jews, they have taken up their cross and are following him; they are laying down their lives for their unknown kinsmen beyond the sea. It is written not only for the soldiers in the air, in the field, or on the sea, not only for the wounded in the hospitals, the maimed and handicapped returning home, and the dying slipping away to their long home through death's bright portal, but for the fathers and mothers who have caught the spirit of the All-Father and have given a son or a daughter, perhaps more than one, that the world may be saved by love's greatest sacrifice.

I have some reason to believe that what I have been saying during the last four years in sermon and article has thrown some light on the path through the strange confusions of thought and perplexities of conscience which

have troubled noble spirits. I hope that this little book, in which free use is made of these previous utterances, may render a like service to another and perhaps a larger circle of readers.

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# THE TWENTIETH CENTURY CRUSADE

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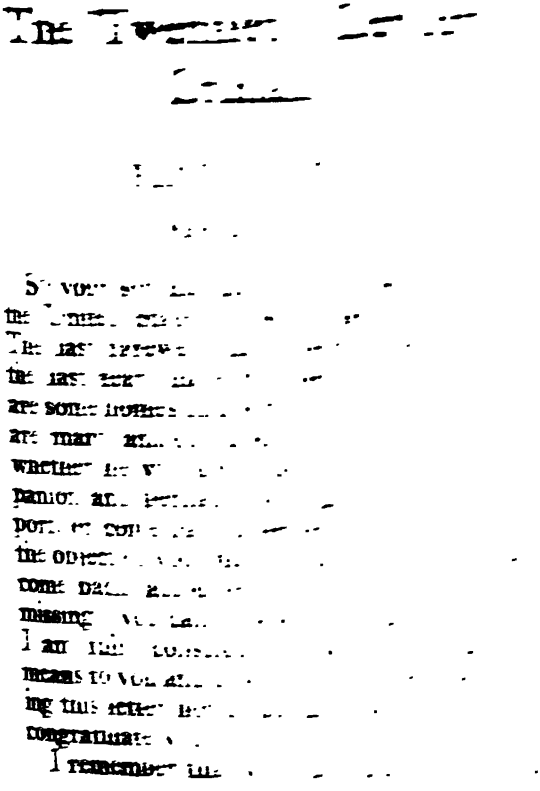

# The Twentieth Century Crusade

## FIRST LETTER

### PERPLEXITIES

So your son has sailed from some port in the United States to some port in France. The last farewells have been given though the last tears have not been shed. There are some homesick hours before him. There are many anxious hours before you. And whether he will come back to be your companion and perhaps your guardian and support, or come back a perpetual invalid to be the object of your nursing solicitude, or never come back, accounted for only among "the missing," you cannot know. Believe me that I am fully conscious of what this sacrifice means to you and to him. And yet I am writing this letter not to condole with you but to congratulate you.

I remember that you have hanging in your

hall a sword of which you are the proud possessor. It was worn by your great-grandfather as a captain, if I recall aright, at the battle of Bunker Hill. It entitles you to the honorable title of Daughter of the Revolution — or is it Daughter of the American Revolution? I am afraid I have not a clear idea of the difference between these sister societies.

I think you are much more to be congratulated on being the mother of your son than on being the great-grand-daughter of your great-grandfather; on being one of the mothers of the present war to make the world safe for democracy, than on being one of the daughters of the American Revolution. For you could not avoid being a daughter of the American Revolution, but it is your clear vision and your womanly courage which has made you a mother of the war to make the world safe from the Hun.

If you could only be sure that you have decided rightly and that your son has acted rightly! But there is no perplexity so hard to bear as that of a perplexed conscience. And in the tangle of contradictory reports and conflicting opinions respecting this present war you are not always sure. You would accept my congratulations with a better heart if you could only be as clear respecting the is-

sues of 1918 as you are of the issues of 1776. Edwin Austin Abbey 2nd in the letters of "A Gentleman Unafraid," published in the *Atlantic Monthly* of April, 1918, puts this perplexity with admirable clearness: "Honor demands that we enter the war, humanity that we stay out." I think this perplexity has assailed the mothers more than the sons. For the maternal solicitude of the mother reënforces the claims of humanity, and the glory of achievement in the son reënforces the claims of honor.

But you are mistaken if you imagine that the issue was clearer to the men and women of 1776 than it is to the men and women of 1918. It is always easy to determine the path of duty when history has interpreted the enigmatical events, but always difficult while we are in the midst of these events; as it was difficult for the early explorers to decide whether the Mississippi flowed into the Gulf of Mexico or into the Pacific Ocean, while now we wonder at their doubts.

In 1776 there were conscientious objectors who believed that all war is wrong and who affirmed their conviction that "the setting up and putting down kings and governments is God's peculiar prerogative for causes best known to himself, and it is not our business to have any hand or contrivance therein."

There were English-Americans then as there are German-Americans now: and they had an excuse if not a justification for adhering to the cause of their mother country then, while German-Americans have neither justification nor excuse for violating the oath abjuring their loyalty to their Fatherland which they took at the time of their naturalization as American citizens. Other Americans, who had no doubt that their allegiance was due to the Colonies rather than to the Mother country, opposed the war for independence as a foolish and fanatical venture sure to end in disastrous failure. And Samuel Johnson, the foremost Anglo-Saxon moralist of his time, wrote a long and able paper to prove that taxation without representation is not tyranny and that the only remedy for the springing revolt in the Colonies would be found when the Americans were " reduced to obedience," an obedience " secured by stricter laws and stronger obligations."

I honor your son as I honor your great-grandfather, not merely because he had the courage to offer his life in the service of a world-wide liberty, but no less because in a time of great perplexity he had the clearness of vision to perceive in which direction the path of duty lies.

Your father, I remember, was wounded at

Gettysburg and never wholly recovered from the effects of his campaigning. He had inherited from his grandfather the spirit of vision and courage. The issue in 1850 when the compromise measures were passed was complicated and perplexing — insoluble to one accustomed to judge the moral value of action by the probable consequences. Samuel J. Tilden was a man of high principle and remarkably clear political intelligence. Up to 1850 he had been an anti-slavery man. He never became a pro-slavery man. But he foresaw that insistence on the Constitutional right of the Nation to prohibit the extension of slavery would inevitably bring on civil war, and he was sure that civil war would result either in a dissolution of the Union or in the government of a defeated South by a victorious North — a condition absolutely incompatible with either true liberty or a true union of the States. Abraham Lincoln cut through all such arguments of philosophers who measured moral principles by anticipated results. If, he said in his Cooper Union speech, slavery is right, we ought to do all that the South asks of us. If slavery is wrong, we have no right to fasten it upon territories for the government of which we are responsible. I am quoting not his words, but interpreting his spirit. From that position he never for a

moment wavered and in his second inaugural address repeated it in one of the most eloquent sentences he ever uttered: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, that the judgments of the Lord are true and righteous altogether."

I honor your boy as I honor your father and as I honor Abraham Lincoln, not merely because he has the courage of his convictions and has sought the privilege of offering his life for the life of the world, but because he sees so clearly that compromise with murder, robbery and rape would make the Nation accessory in those crimes and that honor and humanity unite in demanding of the men of America that they enter this war. To have stayed out would have been to go down to history with the inscription of Ephraim on our tomb:

The children of Ephraim, being armed and carrying bows,
Turned back in the day of battle.

Whether your son comes back, or is brought back maimed, or is buried in an unknown grave in a foreign land, I congratulate you on having such a son with so clear a vision and so steady a heart. The remembrance of a brave son is better than the companionship of a cowardly one. And I congratulate you that you have brought up your boy to be such a soldier in such a war as this. Louder than addresses, sermons, editorials, or Presidential messages are the actions of our brave young men summoning the Nation to its solemn duty:

> Be not deaf to the sound that warns,
> Be not gull'd by a despot's plea!
> Are figs of thistles? or grapes of thorns?
> How can a despot feel with the Free?
> Form, form, Riflemen, form!
> Riflemen, Riflemen, Riflemen, form!

These lines were written by one of England's greatest poets. But it is greater to live poetry than to write it; the heroic life is more eloquent than the poet's summons to heroism. It is a cause for profound gratitude that your heavenly Father has given you a son who could not be deceived by the pleas of a placid pacifism, who could not be persuaded that to acquiesce in monstrous crime is to follow Jesus Christ.

As this war goes on and the American casualties increase, the tragedy of it will be more and more impressed upon us, and more and more we shall realize the meaning of Sherman's oft quoted sentence, "War is hell." Against the temptation to seek peace by compromise with wickedness which this tragedy will bring with it, we need to fortify ourselves by an unassailable conviction that there are experiences which, if permitted, would be worse than hell. If this were not so, a just God would never allow hell to exist. The Massacre of St. Bartholomew was worse than the war bravely fought by the Netherlanders to defend their country from Spanish despotism. The massacre of the unresisting Jews by the Russians was worse than the Russo-Japanese War. The massacre of the unresisting Armenians by the Turks was worse than the Crimean War. Crime unpunished, unrestrained, unprevented; criminals uncured; greed, cruelty, malice, allowed to riot unchecked; purity and innocence unprotected from rapacity and lust: these are infinitely worse than the hell which Jonathan Edwards, Milton, and Dante portrayed. Your son has joined the noble army of patriots who in all epochs have been found ready to give their lives in the age-long campaign

between right and wrong, as Jesus Christ gave his life, for the salvation of their fellow men.

## SECOND LETTER

### THE BATTLE OF LIFE

YOU are proud of your son; his loyalty, his courage, his self-sacrifice. Your instinct applauds him and yet — you are perplexed. You have read that war "is only splendid murder"; that "there never was a good war or a bad peace"; that "peace is the happy state of man, war his corruption, his disgrace"; that "war is wholly contrary to the spirit of Jesus"; and these and kindred sentences you have heard from the pulpit, and read in books, one of which was written for the very purpose of justifying America's part in this war. No wonder you are perplexed. No wonder that your conscience demands a clear and definite answer to the question, Has your son done right in entering this war? or are his instincts and your instincts a survival of a savagery which Christianity has not yet entirely conquered?

The question, Is war right or wrong, is like the question, Was the crucifixion the greatest crime or the greatest glory of human

history? The crucifixion inflicted by Judas, Caiaphas and Pilate was an infamous crime; the crucifixion endured by Jesus Christ was a divine glory. The battlefield in Europe is to-day the scene of the greatest crime the world has ever known; and the scene of the world's greatest glory. On the lurid sky above that field the flaming sword of Prussia writes where all the world may see it, "Self-will when it has conceived bringeth forth sin, and sin when it is finished bringeth forth death," and by its side the swords of Belgium offering herself a sacrifice to save France, of England coming to the rescue of both, and of America crossing the sea to aid the three are writing in letters of celestial light, "Without the shedding of blood there is no remission of sin." This is what I wish to make clear to you in this and the following letter.

We are accustomed to think that peace is the normal condition of life; that conflicts, struggles, wars are regrettable episodes. In fact conflict is the normal condition of life, and times of peace are simply preparations for a renewed conflict, as sleep is simply a preparation for renewed activity in the morning. The best wish we can have for our children is that they may so live that looking back over their life they can say, "I have fought a good fight."

We are all born on a field of battle. Life and Death warred against each other in the mother who gave us birth and who went down to that door which is both entrance and exit, not knowing whether she would go out into the light or whether out of the darkness a new life would be given into her keeping. For every true mother is a heroine, who in the very beginning of motherhood lays down her life for her child.

In the cradle our battle begins. In every one of us are microbes of life and microbes of disease. They are lined up against each other and no one can tell when active battle may break out between them. When the healthy microbes are in the mastery we are well, when they are attacked we are sick, when they are defeated we are in peril of our lives. When we are sick we call a doctor; but all that the doctor can do is to reënforce the healthy microbes. He and his medicines are but the reserve which every competent general keeps ready for the critical hour in battle.

We need for our life food, clothing, shelter. These are not given, they are won by struggle. Douglass Jerold said, "Tickle the earth with a hoe and she laughs with a harvest"; but any one who has tickled the cornfield with a hoe on a

hot August afternoon knows that it is no laughing matter for him then, whatever it may prove to be in the harvest afterward. Nature gives us nothing that we do not earn by our labors. We wrest our supplies from her; our food, our shelter, our clothing are the spoils of battle. We pray for bread, and God gives us a prairie; for clothing, and he gives us wild beasts which we may hunt, or sheep which we may tend, or cotton fields which we may cultivate; for shelter, and he gives us trees which the woodsman's ax must fell. The comforts of civilization are fruits of victory, crowning a patient, persistent struggle to overcome insistent and continued hostile forces.

As our physical life and the supplies which are essential to it are the fruit of warfare, so is our education. We hear of self-educated men. All educated men are self-educated. The mind is not a vessel into which the teacher pours learning as the milkman pours milk into the bottle we have left at our door. The mind is a seed bed and the teacher a sun who bids the seed come forth. But if the seed does not burst its prison walls, the sun shines upon the earth in vain. The office of the school and college is not to think for their pupils, but to furnish them with the ability to do their own thinking. The object

of education is to give the pupil *power*, and power comes only by struggle. A man can no more become a scholar by accepting other men's thought than he can become an athlete by looking on while other men exercise.

This is the test by which we can distinguish between a real and a sham education. Sham education gives learning; real education gives wisdom. What is the difference? This. You can speak of a learned fool, but you cannot speak of a wise fool. Sham education puts learning *on* the student; real education puts power *in* the student. The one student is a parrot who repeats what he has learned. The other student is a man who says what he has thought. The teacher who asks his pupils to recite correctly what the text book has told them, the minister who asks his congregation to believe the doctrine which his sermon contains because his sermon contains it, the church which asks its membership to affirm the creed which the church has framed for them, are not equipping men for life. Equipment for life comes only by living. It is only when the pupil has wrestled with the problems of his text book and the hearer with the theology of his preacher and the member with the creed of his church, that they possess either wisdom or intelligent piety. Wisdom is not minted and put into

circulation for us. We must mine it ourselves. "If thou search for her as for hidden treasures," said the wise man. He was a wise man and in so far as certain schemes of education are based upon a notion that wisdom can be given without compelling the student to search for it, such schemes are the reverse of wise.

As health and wisdom, so character can be won only on the battlefield. The mother who wishes to keep her child innocent is preparing her child for failure and herself for disappointment. Life conducts the child from the innocence of babyhood through the struggles of experience to the virtue of manhood and womanhood. The apostle thus describes the building of character: "Giving all diligence, add to your faith valor; and to valor knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

We cannot acquire valor without meeting danger. For valor is not the absence of fear, it is victory over fear. Marshal Ney, consulting with his staff on a knoll overlooking the battlefield, was addressed by one of the men with the sentence, "Marshal, see how your knees are trembling." "Yes," was his reply, "and they would tremble more if they

knew where in a few moments I am going to take them." Not carelessness of danger, but this realization of danger and sturdy resolve to meet it is valor. We cannot acquire self-control without a battle between the higher and the lower self, between the spirit and the flesh. Temperance is not absence of appetites and passions. God has endowed us with appetites and passions, and they are necessary for our existence. Temperance is self-mastery, the control of the appetites and passions by the reason, the conscience and the will. We cannot acquire patience without bearing burdens and burdens that are hard to be borne. To be thick-skinned is not to be patient. The rhinoceros is not a patient beast. The Greek word rendered patience means etymologically, to remain under, or waiting for, as a pastor remains under a burden or a soldier awaits an expected assault. Patience remains under the burden or calmly awaits threatening peril from which impatience strives to escape. We cannot acquire godliness without spiritual struggle. Walking humbly with God is possible only to him who has learned how to look upon the things that are invisible and are eternal, and we look upon the things that are invisible and eternal only by pushing our way through the veil of sense toward the invisible

reality. This even with the most saintly and self-denying involves a life-long struggle. No saint in the calendar of the church better deserved canonization than Dr. Edward Livingston Trudeau, and at the close of his autobiography he sums up his life as "full of the aspirations and ceaseless strivings of the spirit for expression in worship, ever groping to know God and ever sustained by too swiftly fading glimpses of the Heavenly vision."

We are all emerging from the animal condition. Whether the race has been developed from a lower race or not, biology has made it indisputably clear that every individual has passed through a lower animal condition before he came forth a full-formed man child. We all have something of the animal in us. Every one of us is a zoölogical garden. Nor can we get rid of the animal; it is an essential part of our earthly life. How to domesticate the animal, how to make it our servant, not our master, this is the individual problem of every human soul. There is no one so saintly that he has not at times a struggle in order to realize his ideal, and there is no one so blind to spiritual values that his conscience does not sometimes rebuke him for shameful thoughts or deeds, or his faith sometimes put before him a higher ideal

than he has ever attained and inspire within him an aspiration to do better and to be better. There is no one of us whose soul does not sometimes respond to Tennyson's prayer:

"Oh, for a man to rise in me,
That the man that I am may cease to be."

Paul has put this eternal conflict between the flesh and the spirit very clearly in his letters, nowhere more clearly than in his letter to the Galatians:

For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. . . . Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

This battle between Good and Evil is not only an individual battle; the battle is not only in the soul of the individual. The forces of Good and the forces of Evil are

organized and the war is carried on upon an awful scale in the history of the human race. In life are two armies confronting each other. On the one side are the organized forces for virtue: the home, the school, the reform organizations, the philanthropic societies and the church. On the other side are the organized forces for Evil: the houses of prostitution, the gambling hells, the liquor shops and the vices which they represent, embodied in forms sometimes masquerading in the habiliments of virtue — in reputable society inciting the animal passions, in reputable banquets stimulating gluttony and drunkenness. Not least among the organized forces for good is the State. It is a self-protective society. Its function is to protect the individual not only against crimes of violence but also against the more seductive enticements of organized vice.

But there are times when these forces for virtue become corrupted or controlled by the spirit of Evil — the church becomes an instrument of superstition, the State an instrument of oppression. Then it becomes the duty of those who have consecrated themselves to the cause of righteousness to do battle against the church and the State be-

cause they have become the weapons of falsehood and injustice. One phase of this truth is stated with great clearness in our American Declaration of Independence:

> We hold these truths to be self-evident — that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Such was the case in the sixteenth century when Philip II and his henchman the Duke of Alva attempted to force upon the north of Europe the Spanish Inquisition, and William of Orange by his vision and his courage saved the Netherlands from becoming a second Spain. Such was the condition in the seventeenth century when Charles I attempted to force upon England an absolutism like that of the Bourbon kings which throttled France, and Oliver Cromwell and his Ironsides by their valor made England and all English lands forever safe for democracy. Such was

the condition when in 1776 George III of England, who had inherited from his German ancestry a German temperament and German autocratic principles, endeavored to govern the American colonies in the interest and for the benefit of England's feudal lords, and Washington and his compatriots by their swords made the colonies free and independent States and "brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

When this condition arises, when the State or the church becomes an instrument of evil, he who has enlisted for life as a soldier for righteousness must either betray the cause to which he has dedicated himself, surrender to the powers of evil, and become a passive if not an active partner in their crimes, or he must give battle to them whatever may be the cost of that battle to himself and to those whom he loves. There is for him no other choice. If William of Orange and his compatriots had submitted to the rule of Philip II, Northern Europe would have lapsed into the condition of Spain. If Cromwell and his compatriots had submitted to the rule of Charles I, England would have recovered her liberties, if at all, only by a revolution rivaling in its horrors that of France. If

the colonies had submitted to George III, it may be doubted whether the British Empire would ever have been born, for England would not have learned the lesson that only just government is stable government and that just government is always administered for the benefit of the governed.

That our boys in France are fighting in this age-long conflict, animated by the same spirit which animated William of Orange, Oliver Cromwell and George Washington, I shall attempt to show you in my next letter.

# THIRD LETTER

## THE PEACEMAKERS

IF you were living in a town in New Mexico and a gang of desperadoes from across the border were attacking a neighboring town, robbing the banks and stores, murdering the men, and preparing to carry away the young women to a fate worse than death, and a band of citizens was starting out from your town, rifle in hand to defend their neighbors, you would wish your son to join them though he did so at the peril of his life. This is what has taken place on an enormous scale on the other side of the sea. We speak of a war in Europe. In strictness of speech there is no war in Europe. There is an international *posse comitatus*, representing more than twenty civilized nations, summoned to preserve the peace and protect the peaceable nations of Europe from the worst, most highly organized and most efficient band of brigands the modern world has ever known. This is not rhetoric. It is an accurate and scientific statement of the facts.

The classical definition of war is furnished by Charles Sumner in an address on the "Grandeur of Nations," delivered in Boston in 1845. It is based on authorities there by him cited, and has ever since been accepted as an authoritative definition: "War is a public armed conflict between nations, under the sanction of international law, to establish justice between them."

There are two things necessary to make an armed conflict war. It must be for the purpose of determining a question of justice between the warring parties, and it must be conducted under international law.

There is no question of justice at issue in Europe to-day.

At the opening of the war, the German Prime Minister, Bethmann-Hollweg, informed the Reichstag that the German troops had occupied Luxemburg and perhaps had already entered Belgian territory, the neutrality of both of which States Germany had herself guaranteed, and he added, "The wrong — I speak openly — the wrong we thereby commit we will try to make good as soon as our military aims have been attained." And with that declaration before them the Germans, through the Reichstag, endorsed the war and have ever since sustained it. In 1911, three years before that declaration

Bernhardi, one of the leaders of the military party in Germany, had declared that war is a biological, a moral and a Christian necessity "in which Might proves itself the supreme Right," and he added, "France must be so completely crushed that she can never again come across our path." That the German military party had been preparing Germany for this war for something like half a century is no longer questioned. That the Kaiser is personally responsible for bringing it on is no longer questionable. This conclusion no longer rests upon what the lawyers call circumstantial evidence. It has been definitely affirmed by German witnesses of such unimpeachable authority as Prince Lichnowsky, who was the German Ambassador to England when the war was declared, and by Dr. Mühlon, a German citizen who at that time represented the German government in the directorate of the Krupps gun works. And the Kaiser's ambition was foreshadowed by him in a significant speech made in 1900 on laying the foundation stone of a museum at Saalburg: "May our German Fatherland," he said, "in the future, by the cooperation of princes and people, of armies and citizens, become sufficiently powerful and as strongly united, as extraordinary, as the universal Roman Empire, that at last in the

future one may be able to say, as was said formerly *Civis Romanus sum,* I am a German citizen."

The object of the German government, as avowed by its leaders, is not to determine a question of justice; it is to crush France, humiliate England, and bring the civilized world under the domination of the German sword.

Nor is this war — I must call it war because there is no other short word to use — conducted under the sanction of international law.

Germany has openly, flagrantly, avowedly and with frankness declared that she does not recognize the laws of nations, nor the laws of war, nor the laws of humanity, nor the laws of God. Her motto is, "Necessity knows no law."

At first I could not believe the reports of German atrocities in Belgium and France to be true. I thought them the exaggerations of newspaper reporters; then, the extravagant outbursts of individual soldiers in violation of law. But it is impossible any longer to believe this. Three separate commissions, the first appointed by Belgium, the second by France, the third by England, have investigated with scrupulous care and reported the facts with names, dates and places given in

detail and substantiated by affidavits. These reports have rendered skepticism any longer impossible except for those who think that ignorance is a virtue when knowledge is distressing. Germany has been asked by Great Britain to unite with her in an investigation, and Germany, by refusing to share in such an investigation, has pleaded guilty to the charge.

Nor is it any palliation of these crimes to say, as has been sometimes said, that they are incidents characteristic of war. This is not true. They are not characteristic of war. They are in violation of the laws of war.

But that is not all. In our Civil War Mr. Lincoln appointed a commission to prepare rules of warfare to govern our army. The draft was prepared, it is interesting to recall, by Francis Lieber, an American citizen of German birth. After the military officials had approved these rules, Mr. Lincoln, if I may use a somewhat barbaric phrase, "Englished" them. Those rules of warfare prepared by our government under Lincoln's beneficent administration, became the basis of the rules of war accepted by the Hague Tribunal. One has only to compare these rules of war of America and of the Hague Tribunal with those officially recognized by the German War Book to see that Germany

has officially put itself outside the pale of civilized nations. According to the rules of civilized warfare, war is conducted against the army of the enemy. According to the German War Book, it is conducted against the people of the country. According to the rules of civilized warfare, churches, hospitals, libraries, public buildings, are as far as possible to be guarded from destruction. According to the German War Book, they are to be destroyed. According to the laws of civilized warfare, the property of non-combatants is to be regarded as sacred, unless military exigencies require its destruction. According to the German War Book, the property of non-combatants is to be destroyed for the purpose of producing terror. According to the laws of civilized warfare, the captives taken in war may be used in peaceful industries, but not for maintaining the armies or manufacturing the munitions to be used against their own kinsfolk. According to the German War Book, they may be so used.

Not only have the laws of war and the laws of nations been ruthlessly set aside; the crimes that have been committed by the German armies have been glorified by the German nation. The Germans have boasted of their booty; they have organized triumphal

processions, struck off medals, sung hymns of praise, preached sermons in pulpits and made addresses on platforms in praise of the men who have committed these unspeakable crimes.

It is then not rhetoric, it is a simple, accurate, scientific statement of the fact to say that in Europe the Allies are fighting to protect lands of peaceable people from brigandry. What is brigandry? The definition in the Century dictionary has only five words. It is easily remembered: "Highway robbery by organized gangs." Was there ever highway robbery conducted on so enormous a scale by so ruthless and unscrupulous a gang as what Henry van Dyke has well called "the predatory Potsdam gang"?

The Archbishop of York has told us that we ought to offer for the Germans the prayer of Christ upon the Cross, "Father forgive them for they know not what they do." Christ offered that prayer for the soldiers who did not know what they did. To them Jesus was only a common criminal, condemned both by the courts of his own country and by the Roman courts. For them he asked his Father's forgiveness. But he did not ask his Father's forgiveness for Caiphas who declared, when he conspired Jesus' death, that it was better that an innocent

man should die than that the Jewish rulers should lose their places. He did not ask it for Pilate who before delivering Jesus to the priests to be crucified declared "I find no crime in him." He did not ask it for Judas who confessed that he had betrayed innocent blood. They knew what they did. I will offer this prayer to my Father for those Germans in the trenches who have been deluded or driven into this horrible warfare; but I will not offer it for the Kaiser or his accomplices, for they do know what they are doing and deliberately conspired to do it. I may be tempted to lie to my fellow-men, but I will never lie to my God.

The French greeted our boys on their arrival in France as "the Salvation Army." They were right. It is a salvation army. We are inspired by no territorial ambition. We want no more territory. We have been reluctant to take territory lying outside the continent of America even when it has been thrust upon us. We have no political ambitions. We have no desire to govern an alien people. The responsibility for the government of the Philippines we have temporarily assumed with great reluctance. We could not with honor escape it. For having destroyed the Spanish government, international law and national honor combined to require

us to maintain a provisional government in its place until the Filipinos were prepared to assume its responsibilities and exercise its duties themselves. We have no wish to dictate to any other peoples what their form of government shall be. We are equally ready to fellowship monarchial England and Republican France. We find it difficult to persuade ourselves to interfere in order to protect the Russian people from the anarchy which incompetence and treachery have combined to inflict upon them. We should never have desired to interfere with absolutism in Germany if Germany had not attempted to impose despotism by military power upon free peoples.

But we cannot stand idly by while a great nation, which for half a century has been preparing for its crimes, enacts the part of a pirate on the sea and a brigand on the land, sinks peaceable merchant vessels without warning, destroys in mere wantonness churches, libraries, hospitals, enslaves unoffending men and rapes defenseless women. It is a disgrace to a noble profession to call the German officers soldiers or the German forces an army. They are in the strictest and most scientific sense of that term brigands, for they constitute a highly organized gang engaged in highway robbery

on an enormous scale. The armies of the Allies are in the strictest sense of that term "officers of the peace." They are "fighting for peace." They might well bear upon their banners the inscription, "Blessed are the peacemakers, for they shall be called the children of God."

A friend has called my attention to the fact that over thirty-six years ago Phillips Brooks preached a sermon on the curse of Meroz, to be found in the Book of Judges,

"Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they come not to the help of the Lord,
To the help of the Lord against the mighty."

From that sermon I reprint this extract:

Meroz is gone. No record of it except this verse remains. The most ingenious and indefatigable explorer cannot even guess where it once stood. But the curse remains; the violent outburst of the contempt and anger which men feel who have fought and suffered and agonized, and then see other men who have the same interest in the result which they have, coming out cool and unwounded from their safe hiding-places to take a part of the victory which they have done nothing to secure. . . . The sin for which Meroz is cursed is pure inaction. We hear

so much about the danger of wrong thinking and the danger of wrongdoing. There is the other danger, of not doing right and not thinking right, of not doing and not thinking at all. It is hard for many people to feel that there is danger and harm in that, the worst of harm and danger. And the trouble comes, I think, from the low condition of spiritual vitality, from the lack of emphasis and vigor in the whole conception of a man's own life.

Thank God that America is saved from the sin of Meroz. Thank God that you and your son were never even tempted in this hour of trial to the sin of indifference and inaction.

That in this hour of world peril the disciples of Jesus Christ are definitely called to service by the explicit and unambiguous commission of their Master, I shall endeavor to show you in my next letter.

## FOURTH LETTER

### THE OLD GOSPEL

You told me once that your minister said sometime before America entered the war — or was it some other minister in your Church? I am not sure — that after serious reflection he had determined that in his preaching he would make no reference to the war; he would confine himself to the Old Gospel. A Christian friend of mine not long since said to me that he thought this war was just and necessary, and he was glad that America had entered into it; but that he could not reconcile war with the teachings of Jesus Christ and thought that we must be content to lay Christianity, *as Christianity*, aside until the war is over. Others in defending the action of Christ's followers in entering the war, have said that Christ in his teaching presents an ideal which cannot now be put in practice; he gives us not a chart to guide us in our voyage, but a picture of the land to which we are voyaging. Others have contended that this war, fought at such cost of life, more than eighteen centuries after Christ's birth,

proves that Christianity is a failure; and still others that Christianity cannot be a failure because it has not yet been tried. In this letter I desire to explain to you the ground of my faith that Jesus Christ calls his followers to the colors and that their response to the call constitutes a triumph for Christianity such as the world has never before known.

The ancient Hebrews called themselves a peculiar people. One of their peculiarities was that they looked forward, not backward, for their Golden Age. They believed that a time was coming when poverty would be abolished, when property would be so equally distributed that every man could sit under his own vine and fig tree, when education would be universal so that no man would need to teach his neighbor, when despotism would cease because the laws of God would be accepted by mankind and just law would need no other enforcement than the sanctions of religion, when wars would end and the implements of war would be converted into instruments of industry, when family dissensions would cease and the hearts of the fathers would be turned to the children and the hearts of the children would be turned to the fathers.

The theme of Jesus' ministry was this kingdom of God. In his first published sermon,

delivered in the synagogue at Nazareth, he read one of the ancient prophecies of this Golden Age, and told the congregation he had come to fulfill it. At the end of his life, in the trial before Caiaphas, he was put upon the stand; in violation of the Jewish law the oath was administered to him; and under the solemn sanction of that oath he reaffirmed his mission, and in a different form repeated that affirmation in the subsequent trial before Pilate.

In the fulfillment of that mission Jesus never set aside the social teachings of the prophets or substituted for their glad tidings of a Golden Age any other. On the contrary, he emphasized their social teachings. They had denounced injustice and inhumanity and repeatedly declared that no forms or ceremonies could take the place of doing justly and loving mercy. Jesus denounced injustice and inhumanity with even greater vigor, and reaffirmed the truth that righteousness and mercy are greater than temple services. And he taught his disciples to pray, "Thy kingdom come; Thy will be done; *on earth* as it is in heaven."

But in emphasizing the teachings of the prophets he cleared away misapprehensions which had grown up about those teachings and obscured their real meaning.

Early in his ministry he called twelve friends about him to be his companions, to learn his principles, imbibe his spirit, and proclaim to others the glad tidings which they had received from him. On the occasion of their consecration to this ministry, he preached what is popularly known as The Sermon on the Mount, though never so entitled in the New Testament. In this sermon he described certain essential principles of the life which he had come to inspire in humanity. He told the people that happiness cannot be conferred, for the secret of happiness is character; that there can be no kingdom of God in society unless there is a kingdom of God in the individual life; and that obedience in action to the divine law is not enough, that their righteousness must exceed that of the Pharisees who were scrupulous observers of the law; that the kingdom of God requires unity of the human spirit with the divine spirit; and that the life which unites the Father with his children is freely given by the Father to his children if they will seek it from him. Thus the Sermon on the Mount interprets the declaration of the psalmist: "I delight to do thy will, O my God; yea, thy law is within my heart." Jesus did not substitute an individual gospel for a social gospel, but he taught that there

could be no social gospel without an individual gospel. A brave army cannot be composed of cowardly soldiers, nor a learned school of dunces, nor can a loving and loyal family of the heavenly Father be composed of disloyal and quarreling children.

The Jews believed that this kingdom would be given to them as the favored people of Jehovah. Jesus told his disciples that it would not be given by God to man, but must be wrought by men in a spirit of loyalty to God. In one of his sermons, several times repeated in different forms, he compared God to an absentee landlord and the world to an estate which the landlord has left for his servants to administer. The Jews believed that the kingdom would suddenly and by a miraculous display of divine power be bestowed. Jesus in a series of parables told his disciples that the kingdom of God was like a seed growing secretly, no one knows how; that its growth was dependent upon the soil in which it was planted — that it would thrive in some communities better than in others and in some communities not at all; that evil would grow as well as good, and that they must never be discouraged because they saw the growth of evil; that the kingdom would grow only by agitation against hostility, inertia, and indifference — like a little

yeast in a great lump of dough; that it would be won by his disciples at a great cost, like a treasure hidden in a field or a pearl found in the market-place, to acquire which the purchaser has to sell all that he has; and again and again he told his disciples that to acquire this kingdom they must be ready to give up houses, lands, reputation, peace, life itself.

The contrast between the kingdom of God and the kingdom of this world he made very clear in a passage which furnishes, I think, both the briefest and the most lucid definition of the difference between Christianity and paganism to be found anywhere in literature. It is as follows:

> Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Whether a community is pagan or Christian does not depend upon its theological creed, its church organizations, its forms of worship, or even the name it gives to its God. It does not depend upon the question whether the people correctly define the relation of Jesus of Nazareth to God on the one hand

and humanity on the other; whether they worship in a temple, in a meeting-house, or in the woods; whether they use an elaborate ritual or none at all; whether they call the object of their worship Odin, or Buddha, or Allah, or Jehovah. It depends on the question whether their idea of God is an almighty power which they fear, or an inexorable law to which they reluctantly submit, or a serene indifference to the pains and pleasures of life which they admire, or an infinite love which lives for and suffers with the loved one. For he who worships the Deity because he is the All Mighty worships Odin; he who worships a Deity who looks upon the struggles and the sorrows of his children with a serene indifference worships Buddha; he who worships a Lawgiver, who only wishes from his obedient subjects their submission to his rule worships Allah; only he who believes that the All-Father lives with his children, bears with them in their struggles and their sorrows, and seeks to save them from their sins, worships the God of the Bible, the God of Isaiah and of John. Whether a community is Christian or not depends on whether their religion terrifies or rules or meditates or serves. Any community in which the weak serve the strong, the poor serve the rich, the ignorant serve the wise, the many serve the few, is in

so far a pagan community. Any community in which the strong serve the weak, the wise serve the ignorant, the rich serve the poor, the few serve the many is in so far a Christian community.

What Jesus meant by service he made clear by his teaching. He illustrated it by his story of the heretical Samaritan going to the succor of the wounded traveler in contrast with a priest and a Levite hurrying to the church service; by his story of the rich man whom he sent to hell, not for any wrong inflicted upon Lazarus, but for saying to himself, "The sufferings of the beggar at the door do not concern me," and leaving the beggar unrelieved; by his picture of the Last Judgment in which those were welcomed to the mansion of their heavenly Father who had fed the hungry, given drink to the thirsty, clothed the stranger, and visited the sick. The fact that they did not know that Jesus was the Messiah and that they were rendering service to him did not affect the divine judgment.

Still more clearly Jesus illustrated by his own life what he meant by service. He gave himself unreservedly to making the world he lived in a better and a happier world. Were men hungry he fed them, were they ignorant he taught them, were they in sorrow he com-

forted them, were they in despair he brought hope to them, were they the victims of wrong-doing he denounced their oppressors, and in two instances at the hazard of his life he came to the rescue of the defenseless.

How can any man to-day preach the Old Gospel and ignore the present war?

The Master has made his mission very clear. "The Spirit of the Lord is upon me," he said, "because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Dying, he transmitted to his disciples this mission. "As the Father hath sent me, even so send I you," were almost his last words to them.

A band of robbers has invaded Belgium and France and stolen coal and iron from the mines, crops from the fields, money from the banks, pictures, statuary, and jewels from the homes, and what it could not steal it has wantonly destroyed. We have power to drive the robbers off. How can we preach glad tidings to the poor if we play the part of Dives and the woes of Lazarus do not concern us? This band of robbers has enslaved men and women by the thousand and set them to work raising food to feed their enemies and making munitions to enable their enemies

to continue the work of devastation. How can we preach deliverance to these captives and remain at home complacent in our own prosperity? This band has used its scientific knowledge in the manufacture of poisonous gases to destroy the eyes of thousands of its fellow-men. How can we allow that process to go on and pretend to fulfill our divine mission to give sight to the blind? The imperial leader of this band has avowed his purpose to establish a Roman Empire in Europe, and the intellectual leaders of this band have poisoned the minds of the people with the doctrine that "Might makes Right," that the strong owe no duty to the weak — the sooner they die, the better — and some of them have declared that Odin, the god of force, is greater than Jehovah, the God of love. How can we pretend to set at liberty them that are sorely bruised by these oppressors if we are deaf to the cries of the Armenians, the Serbians, the Poles, and the Belgians? The minister who is indifferent to this war is either ignorant of or indifferent to the call of his Master. He does not preach the Old Gospel — the Gospel which Paul summed up in the sentence, "God was in Christ, reconciling the world unto himself" — the world, not some men from the world. He came not to rescue a few favored ones from a sinking ship, not to graduate

a few choice scholars from a mass left in ignorance, not to save a few saints from a lost world: but to show the mariners how to bring the ship and all its passengers safe into the harbor, the teachers how to instruct all the pupils in the laws of God, and to reconcile the world to God by making it a world inspired by God with the spirit of love, service, and sacrifice.

I do not forget that there are those who honestly think that Jesus Christ forbade all use of physical force in resisting the powers of evil. Tolstoi, from the command "Judge not," concludes that all courts should be abolished; from "Resist not evil," that all police should be abolished; from "Lay not up for yourselves treasures on earth," that all saving and all thrift is wrong; from "Give to him that asketh of thee," that begging ought to be encouraged. But he is the only consistent literalist I have ever met with either in literature or in life.

The early disciples did not so understand their Master. Matthew reports him as saying "Think not that I came to send peace on the earth: I came not to send peace but a sword." Paul declares that the magistrate "beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." The author of the Epistle

to the Hebrews glories in the faith of those who by their faith "from weakness were made strong, waxed mighty in war, turned to flight armies of aliens"; John sees his Master as a knight errant on a white horse going forth "conquering and to conquer"; and the historians tell us that one reason why Constantine adopted Christianity as the religion of Rome was because he found that the Christians made better soldiers than the pagans. Robert Louis Stevenson's interpretation of Christ's teaching is far more rational than Tolstoi's. "In our own person and fortune we should be ready to accept and pardon all; it is *our* cheek we are to turn, *our coat* that we are to give away to the man who has taken *our* cloak. But when another's face is buffeted, perhaps a little of the lion will become us best. That we are to suffer others to be injured and stand by, is not conceivable and surely not desirable."

This interpretation tallies with the spirit of Christ's teaching. Can anyone believe that if the Good Samaritan had appeared upon the scene when the robbers were engaged in beating the defenseless traveler and had passed by with the priest and Levite the world would by universal consent have given him the title of *Good* Samaritan? Can anyone believe that if the roughs and toughs of the

city had beaten Lazarus at the rich man's door and the rich man, with servants able to furnish protection, had not interfered, Christ would have sent the rich man to Abraham's bosom? Can anyone believe that He who pronounced accursed of God, doomed to be destroyed by the fire prepared for the devil and his angels, those who had simply neglected the poor, the sick and the imprisoned, would welcome to the kingdom prepared for them from the foundation of the world those who had the power to give succor and had stood by idle and indifferent while a brutal gang was impoverishing, enslaving, and murdering hundreds of thousands of their peaceable and unoffending fellow-men?

The example of Christ interprets his teaching and it gives no warrant to the pacifism of Tolstoi. At the beginning of Christ's life, he drove from the Temple a corrupt ring of thieves, pouring out the changers' money and overthrowing their tables. At the end of his life he put himself between the Temple police and his half awakened and defenseless disciples, stood guard while the police fell backward to the ground — were floored as we should say — and not till his disciples, taking his hint, "let them go their way," had escaped, did he deliver himself up to his enemies. He saved others, himself he would

not save. He forbade Peter's futile resistance to the guard because it was futile and because he would not live under the protection of a government and at the same time resist the officers appointed to execute its laws. He was no I. W. W. Peter had neither the power nor the authority to protect his Master. But Pilate had both the power and the authority and because he was a pacifist and did not use his power, he has always and justly been accounted a partner in the crime of Caiaphas and Judas. For power always carries with it responsibility.

I cannot understand those who think that Christianity has failed. These strangely blind skeptics can see the pitiless German horde raping, robbing, murdering, but they cannot see the followers of Christ carrying, at the cost of their own lives, his message of succor to the poor, the captives, the blinded, and those that are bruised by oppression. They can see the priests confessing their travesty of faith in the sentence, " He trusted on God; let him deliver him now, if he desireth him "; but they cannot see the crucified Christ conquering the world by self-sacrifice.

I think Christianity has never been so triumphant as it is to-day. But my grounds for this faith I must leave to be stated in my next letter.

## FIFTH LETTER

### "WE GLORY IN TRIBULATIONS"

YOU ask me why God permits war. If he is in truth a heavenly father, why does he allow his children to fight and kill each other? Why does he not interfere to prevent this untold suffering?

The question why a God of love permits sin and suffering in the world, is one which many have asked of others and many more probably of themselves, in all ages of the world. It has caused many honest students of life to abandon their faith in the goodness of God as unreasonable, or at least to give up all attempt to frame any conception of God or to enter into any personal relations with him. It is this question which Job's friends put to him and he could not answer; all he could say was that his suffering was not a punishment for his sins for he had not committed sins which would deserve such a punishment. It is implied in the experiences of the Old Testament prophets and poets in such phrases as "Be not thou far off, O

Jehovah: O thou my succor, haste thee to help me." "How long, O Jehovah? wilt thou forget me forever?" "How long wilt thou hide thy face from me?" "Why standest thou afar off, O Jehovah? Why hidest thou thyself in times of trouble?" "O Jehovah God of Hosts, how long wilt thou be angry against the prayer of thy people? Thou hast fed them with the bread of tears, And given them tears to drink in large measure." "How long shall the wicked triumph?"

To this question I can give no answer. I have no faith in what the theologians call theodicy — the attempt by scholars to justify the ways of God to man. This world is but a grain of sand in an infinite universe, and you and I but midgets on this grain of sand. To suppose that we can comprehend and interpret the plans and methods of the Eternal appears to me much more preposterous than to suppose that a child two years old can comprehend and interpret the plans and methods of a Lincoln, a Gladstone or a Cavour. I rest content with the answer of Jesus Christ to the perplexity of his disciples: "What I do thou knowest not now; but thou shalt understand hereafter."

But I can see that God is doing something for us that is much better than stopping the war; he is inspiring us with courage to win it.

Happiness is not the end of life. Happiness is not the greatest gift love has to bestow. Happiness is not the gift which we chiefly desire either for ourselves or our loved ones. What is the end of life? It is difficult to find any one word which will express it. Character, wisdom, righteousness, education, human development, progress, growth, greatness of heart and greatness of mind are some of the phrases which have been employed. The word I like best is the one which is most frequent in the New Testament: *Life.*

Life is the object of life — every day a larger life than the day before. This is Christ's word: "I am come that they might have life, and that they might have it more abundantly." "I give unto them eternal life." That he might bring this gift of life to men, Jesus Christ came into the world: "The grace of God that bringeth salvation hath appeared to all men . . . teaching us that we should *live.*" This is the object of the Bible. Scripture is given "that the man of God may be perfect." This is the object of the Church! He gave apostles, prophets, evangelists, pastors and teachers, that we might come "unto a full-grown man, unto the measure of the stature of the fullness of Christ." Buddhism regards life as an evil:

heaven is Nirvana, escape from life, unconscious existence. Christianity regards life as the greatest gift which a God of love can bestow upon his children. Hell is Eternal Death; Heaven is Eternal Life.

Is not life what we all want for ourselves and for our children? Coningsby Dawson writes home from the ship that is carrying him to France: "In seventeen days the boys will also have left you — so this will arrive when you're horribly lonely. I am so sorry for you dear people — but I'd be sorrier for you if we were all with you. If I were a father or mother I'd rather have my sons dead than see them failing when the supreme sacrifice was called for."

Does not that appeal to all of us? Would you not rather have the sacred memory of a brave son than the shameful presence of a cowardly one? Would you not rather see him suffering for his heroism than happy in his flight from peril? Nay! Would not his happiness in his shame add to your sorrow?

In June, 1917, Hermann Hagedorn read before the Harvard Chapter of the Phi Beta Kappa an "Ode of Dedication," from which I take these two verses:

Who said, *"It is a booth where doves are sold"*?
Who said, *"It is a money-changers' cave"*?

Silence to such forever, and behold!
It is a vast cathedral, and its nave
And dim-lit transept and broad aisles are filled
With a great nation's millions, on their knees
With new devotion and high fervor thrilled
Offering silver and heart's-ease
And love and life and all sweet, temporal things,
Still to keep bright
The steady light
That stifles in the wake of kings!

A market-place! they cried?
A lotus-land! They *lied!*
It is a great cathedral, not with hands
Upraised, but by the spirit's mute commands
Uplifted by the spirit, wall and spire,
To house a nation's purified desire!
A church! Where in hushed fervor stand
The children of contending races,
Forgetting feud and fatherland —
A hundred million lifted faces.

Is it not worth all that it costs us to have America changed from a "money-changers' cave" to a "great cathedral"? Have you not reason to exult that your boy has helped directly and you and your husband scarcely less directly by the life you have nurtured in him, to bring about this rehabilitation of the nation?

For it cannot be doubted that Americans

were growing soft, easy, adipose. Our prosperity was poisoning us. We were fast assuming the fatal falsehood that happiness is the end of life. Our current phrases, "A happy New Year," "Many happy returns of the day, "A long and happy life to you," were conventional, but they expressed what was becoming a dominant desire for ourselves and for our friends. "Safety first" generally meant comfort first. Much of the industrial unrest was the struggle of pigs at the trough over the division of the swill. The ministers were hard put to it to reconcile the inequalities and unhappinesses of life with faith in a just and benevolent God. Glory in tribulation was becoming a lost art.

The war is teaching us that happiness is not the end of life; that the joy of self-sacrifice is greater than the joy of self-indulgence. This we are learning as such a lesson only can be learned, not from sermons or text books, but in the school of experience. Thousands of men and women have crossed the Atlantic and are in the trenches, the airplanes, the ambulances, the hospitals, laying down their lives in self-denying services for their fellow-men, and thousands more are preparing to follow them. Doubtless the spirit of adventure mingles with and quickens the

spirit of self-sacrifice, but also the spirit of self-sacrifice mingles with and ennobles the spirit of adventure.

A nation is made Christian, not by maintaining an established church, nor by building cathedrals, nor by writing a confession of its faith into its constitution. It is made Christian by the spirit of love, service, and sacrifice. When did a nation ever show so much of this spirit of love, service and sacrifice as the American Nation does to-day? The Government has called upon the people for thousands of millions of dollars to carry on the war for the freedom of the world, and the people have offered more than they were asked to contribute. The Red Cross has asked for millions to minister to the wounded on the fields, the sick and suffering in the hospitals, and the impoverished civilians in the devastated countries, and the people have offered more than they were asked to give. The Y. M. C. A. and the Y. W. C. A. have asked millions to aid them in social and spiritual services, and the people have given them more than was called for. They are denying themselves food they prefer that they may send food to others who are in greater need. The young men and women are offering themselves, and their fathers and mothers are offering their sons and their daughters, in life-

giving service — laying down their lives for peoples across the sea whom most of us have never seen, whose very language most of us cannot understand. The cross, which a few years ago was seen only on the breasts of a few ecclesiastics or on the spires of some of our churches, is now accepted as a symbol of their faith by twenty-three million members of the Red Cross who have the right to this symbol, and most of whom are wearing it on their persons or displaying it in their windows. Every man who wears this cross wears the symbol of a universal priesthood; every home adorned by it carries the symbol of Christ's Universal Church. The spirit of love, service, and sacrifice has burst through all barriers of creed and church, and is found to-day in the hearts and lives of Catholics and Protestants, Christians and Jews, believers and agnostics.

And this is more than self-sacrifice; it is sacrificial service. We are learning by experience what it is to suffer for the sins of the world, what it is for the innocent to suffer with and for the guilty, and how suffering redeems, saves, delivers. When a nation which has been poisoned by a century of pernicious teaching makes war upon civilization, civilization is doomed unless there are men and women willing to give up all they hold dear —

property, home, husband, wife, children, life itself — in brave battle against sins which they have never committed, for which they are not responsible, which they have done nothing to promote. Europe could not have been saved from a revival of Roman despotism, pagan alike in its philosophy and its spirit, if there had not been in Belgium, in France, in Great Britain, in Italy, in Russia, and in America men who were willing to suffer and to die for their faith in liberty. It is because there were no such sacrificial lovers of liberty in Germany that Germany has been given over to the spirit of autocracy. It is because there were such sacrificial lovers of liberty in Russia that Russia has been set free from the old autocracy.

Thus we are learning the meaning of Christianity, both as a theology and as a spirit.

As a theology, Christianity is the doctrine that there is a real battle in the universe between good and evil, the extent and full meaning of which we need not and cannot know, but in which we must bear a part whether we will or not; and that there is One greater than we think, our Companion in the great campaign, who voluntarily shares with us in all the pains and perils of the battlefield. As a spirit, Christianity is reverence for our Great Companion, not because he is the Almighty,

or the All-wise, but because he is our Leader in the sacrificial service.

We cannot revere in God what we despise in our fellow-men, and in our fellow-men we despise the power and the wisdom which are used in the service of self. The greater the power and wisdom, the greater is our contempt for its mean and selfish possessor. We cannot refuse our reverence to the autocratic emperor of Germany and give it to God if we think of him as an Almighty King governing only by his power, or if we think of Him as without emotions and living in eternal serenity looking upon the struggles of mankind with placid indifference; and we cannot give our reverence to the exiled king of Belgium laying down his life for his country and refuse our reverence to the Galilean who has laid down his life for the whole world, nor can we give our reverence to the fathers and mothers who have given their sons for the salvation of a foreign people and refuse it to the All-Father who so loved the world that he gave for it his only begotten Son.

Little children are sometimes great teachers because they naïvely express the feeling which they have not learned from their ill-instructed elders to repress. When the French children knelt in the streets of Paris as the American troops passed through that city,

they revered, not our wealth, nor our shrewdness, nor our power, but our sacrificial service; and taught us what in our kneeling ought to inspire our revering. This is the reason why Christendom, in spite of much semi-pagan teaching from our pulpits, reverences, not an enthroned Allah in the heavens, but a thorn-crowned Christ upon the earth, not a Buddha without passions, purposes or desires, but a human God, a man of sorrows and familiar with grief. Christians find Him on the battlefield — a leader in its great campaign, sharing with them in the sacrificial service. And this experience is giving a new and deeper meaning to the declaration of the unknown writer of the book of Hebrews, "Without shedding of blood there is no remission of sin," and a broader and more universal meaning to the declaration of Paul, "I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ."

## SIXTH LETTER

### "THE REPUBLIC OF GOD"

YOU say that you fear you have not put your question very clearly, that it is not very clear in your own mind. I think, however, that I understand it. Let me state it in my own words.

You are satisfied that this is a just war; that France had a right and duty of self-defense; that Belgium had a right and duty to maintain her neutrality on which France had depended for protection; that England had a right and a duty to come to the defense of Belgium whose neutrality she had guaranteed. But what had Italy to do with the war? What had we to do with it? How is it our war? Have we not problems enough of our own without taking upon ourselves the problems of other lands? Are we not in danger of forgetting the beam in our own eye in our excitement over what is more than a mote in our neighbor's eye? The President has said that the object of this war is to make the world safe for democracy. Are we so sure that democracy is the best form of govern-

ment that it is worth all that this war is costing us to make France and Belgium safe for it?

Have I fairly stated your perplexity?

I might reply by saying that we did not declare war against Germany until Germany had made war against us; had set at nought international law which all civilized nations are under obligation to maintain; had interfered with our commerce on the high seas; had murdered our citizens traveling peaceably on the ocean; and had assumed the right to tell us how often and on what pathway we might traverse that ocean. But while these and kindred acts were the occasion, they were not the cause of our entering upon this war. These are not the facts which have set on fire the indignation of the American people and united us in the determination to conquer whatever it may cost. The President has rightly defined that cause. We believe that the right of Nations to be free is in peril and we joined with them in the defense of that right. We have engaged in a crusade to make this world a home in which God's children can live in peace and safety, a crusade far more in harmony with the spirit and will of Christ than the crusade to recover from pagans the tomb in which the body of Christ was buried.

Jesus Christ has in a memorable passage defined for his followers the spirit which ought to animate the social order of the civilized world, which will animate their institutions when the kingdoms of this world have become the Kingdom of our Lord and of his Christ:

> Be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

How does this differ from the motto of the French Republic: "Liberty, Equality, Fraternity"? How does it differ from Abraham Lincoln's definition of the purpose of our fathers:

> Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

There is one important difference. Jesus Christ recognized the Fatherhood of God and mated with it, perhaps I should say deduced from it, the Brotherhood of Man. In this

respect he is still in advance of modern political and social reformers. There is no ground that I can perceive for the faith that all men are brethren except the faith that we are all children of one Father.

All ye are brethren: that is democracy; one is your Father: that is the spiritual foundation of democracy.

Democracy is not a mere form of government. It is a religious faith. It is a spirit of life — a spirit of mutual regard for each other's interests and mutual respect for each other's opinions; it is government by public opinion; it is liberty, equality, fraternity — in the institutions of religion, of industry, and of education as well as in government; in a word, it is human brotherhood. We are not fighting to impose our political institutions or our political ideals on reluctant peoples. We are fighting to maintain the right of eager peoples to organize their institutions in harmony with this spirit of brotherhood. We have joined with all the free peoples of the world in a stern resolve, not that all Nations shall be Christian, but that all Nations shall have liberty to be Christian if they wish.

This human brotherhood involves four fundamental liberties:

Religious liberty.

Industrial liberty.

Educational liberty.
Political liberty.

And these liberties are not only rights; they are also duties. We sometimes ought to forego our rights; we never ought to abandon our duties.

1. The prophet Ezekiel, overcome by the vision of Jehovah in the Temple, threw himself upon his face before his God. And the Voice said unto him, "Son of man, stand upon thy feet, and I will speak to thee."

It is a fundamental right of man to stand upon his feet, and face, unafraid, the Almighty. This is his right because this is his duty. It is not right for him to allow any priest, church, creed, or book to stand between him and his heavenly Father. The priest, the church, the creed, the book, may help him to find his way to God; they may help him to understand his God; but they never should be allowed to take the place of God. God is not an absentee, to be interpreted only by a messenger or a letter. He is man's "Great Companion." The messenger and the letter are useful only as they bring the soul into companionship with that Companion. It is the right of every man to give account of himself to God because it is the duty of every man to give account of himself to God. No substitute can do this for him. The rec-

ognition of this right and the fulfillment of this duty forbid all spiritual despotism, and are a sacred and solemn guaranty of spiritual liberty.

This is Religious Democracy.

2. God made this world for the habitation of man and has given it to him for his dwelling-place. It was not made specially for white men or for Anglo-Saxon men or for rich men or for wise men or for good men; it was made for all men. They are all his children. And they all have a right to a share in it. In the Father's house there is bread enough and to spare; why should any one perish with hunger? That is the question which the hungry in every land are asking, and they have a right to ask it. Society is not divinely organized when some men have so much that they know not how to use it, and others so little that they know not how to live.

Whether the twin evils of luxurious wealth and sordid poverty are due to the rich or to the poor or to neither but to a vicious organization of society I do not here consider. They are evils which democracy is endeavoring to cure by promoting a better distribution of wealth. And in doing this democracy is endeavoring not only to secure to all men their rights, but to enable all men to perform their

duties. For it is the duty of every man to put into the world at least as much as he takes out of it, and it is the duty of society to make this possible for every man.

I have met many skeptics, but never one so skeptical that he doubted the Biblical statement, "Naked came I out of my mother's womb." Coming into the world naked, it is clear that if we are to possess anything we must either produce it, accept it as a gift, steal it, or get it out of the common stock. Whoever does not by some service of hand or brain or heart, by what he does or what he endures, by what he makes or what he says or what he suffers, contribute his share to the world's welfare, must be classed with the beggars, whether he is clad in rags or in velvet. To make such contribution is the right and the duty of every man.

This is Industrial Democracy.

3. We are in this world in the making! The object of life is the development of men and women. It is therefore the duty of every one to make of himself, and of every parent to make of his children, the best product possible. The Northern radical affirms that the Negro can be made the peer of the white man, and therefore ought to have the same education. The Southern conservative declares that the Negro never can be made

the peer of the white man, and therefore ought not to have the same education. Both are guessing. What the Negro race can become after an education like that of the Anglo-Saxon race no one can foretell. And the experiment can never be tried. For it is not within the power of man so to shape the world's destiny as to pass one race through the educational process through which other races have passed. It is neither possible nor desirable that the Africans or the East Indians or the Chinese or the Japanese should become replicas of the Anglo-Saxons.

This truth democracy recognizes, and therefore wherever it has gone it has established the public school. The object of education should not be to run all pupils into the same mold. The school should not be a foundry. The object should be to give to every pupil a chance to grow. The school should be a garden. Education, therefore, should prepare for life, which is itself the larger education. It should be adapted to the present conditions and the prospective needs of the pupil. The growing recognition of this truth has created optionalism in education, has added industrial training to academic education, has provided, as never before, for woman's education. To enjoy an opportunity for education is the right of

every individual; to make that opportunity so varied as to meet the varied needs of the members is the duty of society; to avail himself of the opportunity to make all of himself that he can make is the duty of every individual.

This is Educational Democracy.

4. It is the right and duty of every man to govern himself. It is one object of education to prepare him to perform this duty. It is his right to determine his own destiny — his right because his duty. And as he must see with his own eyes, work with his own hands, and think with his own brain, so he must guide himself with his own judgment and rule himself with his own conscience. If he is blind, some one else must see for him; if he is paralyzed, some one else must work for him. So, if he has no judgment or no conscience, some one else must guide and rule him. But every normal man is furnished with eyes to see, hands to work, judgment to guide, conscience to rule. Such is the assumption of democracy, which holds that the object of all just government is to prepare the governed to govern himself. Democracy, therefore, in the family and in the school trains the growing child in the art of self-government. And democracy in the state throws responsibility upon the untrained citi-

zen and is not discouraged if he blunders and sometimes blunders badly, for democracy believes that the untrained voter will learn by his own blunders.

This is Political Democracy.

This is the democracy for which we are fighting against its resolute and remorseless foes. For Germany recognizes not one of these rights, not one of these duties.

Germany has not political liberty.

And the German people do not desire political liberty; it involves responsibilities which they do not wish to assume. Germany is autocratic not only in its form of government, but in the spirit of its people. Professor Kuno Francke, of the German Department in Harvard University, in an essay written before the war, thus characterizes the distinction between the American and the German temperament:

> I think I need not fear any serious opposition if I designate self-possession as the cardinal American virtue. . . . In contradiction to this fundamental American trait of self-possession, I designate the passion for self-surrender as perhaps the most significant expression of national German character.

He adds that, while this passion leads the German at times to surrender himself to a great cause or sacred task, it also leads him to

surrender himself to whims and hysterias of all sorts. He says:

> Nobody can be a more relentless destroyer of all that makes life beautiful and lovely, nobody can be a more savage hater of religious beliefs, of popular tradition, of patriotic instincts, than the German who has convinced himself that by the uprooting of all these things he performs the sacred task of saving society.

The events which have occurred in Belgium, northern France, Serbia, and Armenia since this essay of Professor Francke's was written furnish a tragic illustration of its truth. It has been demonstrated to be a correct interpretation of German character.

Germany has not educational liberty.

Its teachers are appointed in the provinces by the King, in the Empire by the Emperor. The object of their appointment was with almost brutal frankness defined by the Austrian Emperor after the overthrow of Napoleon I at Waterloo, in a speech to the German professors at Laybach: "I do not need savants but sturdy subjects. It is your duty to educate the young to be such. He who serves me must learn what I order: he who cannot or who brings me new ideas can go, or I will dismiss him." The common people in Germany have never been taught to think for

themselves. For at least half a century they have been trained to regard the authority of the State as the supreme authority, and obedience to its commands as the supreme virtue.

Germany has not industrial liberty.

It is a well recognized economic truth that all wealth is derived from the land. In America by our Homestead Law we threw open our agricultural lands to all the world, giving 160 acres to any individual who would live upon them and cultivate them; and, though we carelessly allowed our mines, forests, and water powers to fall into the hands of a few wealthy owners, we are attempting by our policy of conservation and of land taxation to correct that well-nigh fatal error. In Germany the ancient feudal system survives, which puts the control of the nation's wealth into the hands of a landed aristocracy, popularly known as Junkers. Peasant proprietorship is practically unknown.

Germany has not religious liberty.

"Perfect love casteth out fear." It is equally true that fear casteth out love. The religion inculcated by the leaders of German thought and life is the religion of fear. The reverence demanded is for a God who is the ally of the military power, and the worship inspired if not inculcated is the worship of Odin, not of Christ. Bernhardi represented

this spirit in his declaration that "Might proves itself the supreme Right." The Emperor represented it when in 1900 he put before his soldiers Attila, the ruthless king of the Huns, as the model for them to follow. Pastor Vorwerk represented it in his paraphrase of the Lord's Prayer: "Though the warrior's bread be scanty, do Thou work daily death and tenfold woe unto the enemy. Forgive in merciful long-suffering each bullet and each blow which misses its mark!" It is not difficult to believe the apparently well authenticated report, that the verse which I here quote, by an unnamed German poet, has had wide circulation and great popularity throughout Germany during this war. Contrast these two ideals, the first this ode to Odin by a modern German poet, the second The Miniature of Christ, by Sir Oliver Lodge, a modern English philosopher.

THE GERMAN GOD

The foes of Germany, full of irony, inquire:
"You Germans call upon God, and pray to him
To aid you in the battle.
So you have a God of your own,
Whom we know not,
A God on your side?"
"Yes," cries all Germany, "and if you know him not

We shall tell you his name.
The God who speaks through our guns,
The God who shatters your fortresses,
Who roars in the sea by our cliffs,
Who hovers in the heavens with our aëroplanes,
The God of our swords, who fills you with affright,
He is the same Almighty Spirit
Who through the centuries
Has hovered over Germany,
Who weaves and mixes all our lives,
And on whom we depend.

Odin the ancient vagabond of the clouds,
The Odin of our fathers, it is He and no other."

## THE CHRISTIAN GOD

Overwhelmingly and appallingly simple is the notion presented to us by the orthodox Christian Churches: — a babe born of poor parents, born in a stable among cattle because there was no room for them in the village inn — no room for them in the inn — what a master touch! Revealed to shepherds. Religious people inattentive. Royalty ignorant, or bent on massacre. . . . Then the child growing into a peasant youth, brought up to a trade. At length a few years of itinerant preaching; flashes of miraculous power and insight. And then a swift end: set upon by the religious people; his followers over-awed and scattered, himself tried as a blasphemer, flogged, and finally tortured to death. . . . Such occurrences seem inevitable to highest humanity in an unregenerate world; but

who, without inspiration would see in them a revelation of the nature of God?

We are fighting to make the world safe for this democracy, safe for liberty, equality, fraternity, safe for a community inspired by the faith that One is your Father, even God and all ye are brethren. When this campaign is ended and this safety has been secured, then each Nation will be free to enter on such studies, discussions and experiments as shall make clear what democracy means, that is, what it means to recognize in all men our brethren, in life an opportunity for mutual fellowship and mutual service, and in God one to be revered not for his might but for his love, his service and his self-sacrifice.

This is the crusade to which your son has consecrated himself. Are you not glad?

## SEVENTH LETTER

### CHRIST'S PEACE

NEVER before have we understood as we do now Paul's experience: "We are troubled on every side yet not distressed; we are perplexed but not in despair." As moths to the candle so we fly to the daily paper to increase the troubles of our mind by reading scenes from the terrible tragedy enacted on the European stage. The pathetic cry of the Psalmist of old is repeated in our hearts: "Oh, that I had wings like a dove! Then would I fly away, and be at rest."

But we have not wings and cannot fly and if we could, flight would not give us the rest we covet. We have tried that method and it failed. When this war burst upon Europe we struggled hard to persuade ourselves that its causes were obscure, that it was a new outbreak of the senseless struggle between ambitious, covetous, jealous rulers of the people, that it did not concern us, that we could be and ought to be neutral in thought and feeling as well as in official acts. And we

struggled to quiet our consciences by listening to the soporific preachments, by press, by politicians, and sometimes by pulpit, urging that it was our duty as well as our self-interest to keep out of the war.

But our consciences were not quieted. We could not read of robbery and murder upon an enormous scale and be unconcerned. We could not see treaties rudely broken, unfortified cities bombarded, helpless men, women and children killed, peaceable merchant ships torpedoed and deliberate attempts avowedly made to crush the France that in 1776 had come to our rescue, and remain neutral in thought and feeling. A great, rich nation, strong unless its cowardice made it weak, we could not play the part of Gallio and care for none of these things. We could not deceive ourselves with the pleasing delusion that we loved peace when we were only afraid of war. Our pride in our wealth and our numbers became our shame. The democracy which had been our glory became our dishonor. Our trouble grew to be a distress; our perplexity a despair. The day of peace dawned upon us on that memorable Good Friday when as a nation we recognized the truth that the battle for freedom fought by our kin across the sea did concern us, and reluctantly declared to ourselves and to the

world that Germany was making war upon us and upon all civilized peoples.

Cowardly flight from duty never leads to peace. Courageous fulfillment of duty never fails to find it.

I read the other day the story of a boy who offered himself as a volunteer and was rejected because of the unsoundness of his teeth. He went to a dentist, had them all extracted and a set of false teeth furnished him, then returned and was accepted. He will not be troubled by the inconveniences and discomforts of camp life. He will not be perplexed because he is ordered to disagreeable or perilous duty. He will not be distressed if he is wounded or taken prisoner. He has given himself to the war in order that he may render whatever service he is called upon to render and to suffer whatever discomforts or pains that service involves. He has given his life to the service of his fellow-men and put himself under the orders of a commander whom he does not know and may never see, and he will neither hesitate because he is ordered to the front at the imminent peril of his life, nor grumble because he is ordered to the rear to guard munitions or take part in hospital service.

The difference between a true and a spurious religious experience is strikingly

illustrated by the contrast between the pretentious faith of the Kaiser and the unpretentious faith of Abraham Lincoln. Emperor William at Berlin, March 29, 1901, said: "We will be everywhere victorious even if we are surrounded by enemies on all sides and even if we have to fight superior numbers, for our most powerful ally is God, who, since the time of the Great Elector and Great King, has always been on our side." Abraham Lincoln, during the darkest hours of the Civil War, in response to the question whether he was sure that God was on our side replied: I do not know; I have not thought about that. But I am very desirous to know that we are on God's side.

In false religious experience we have a plan which we wish to carry out; we have faith that it is right and wise, that is, faith in ourselves; and we want a silent partner who will enable us to carry out our plan. That is the measure of our faith in God. In true religious experience we believe with Hegel that "God governs the world; the actual work of his government — the carrying out of his plans — is the history of the world," and we want to help him to accomplish his design. In the one case we want God as our ally; in the other case we want to be the ally of God. In the one case we

want him to do our will; in the other case we want to do his will. In the one case we want God to fight our battles for us; in the other case we exult in the faith that he wants us to fight his battles with him.

I read occasionally some writer who says that "Since God is God and right is right it is impossible that we should be defeated in this war." I do not think we shall be defeated in this war. All signs seem to me to justify the conviction that we shall win just as decisive a victory as we deserve, that if we suffer any partial defeat it will be because we have grown weary of the war and are willing to make terms with the brigands against whom we are fighting. But if it should be otherwise, if the Kaiser should win all that he hoped to win, if by conquest and alliances he should establish a Pan-German Europe extending from the North Sea to the Persian Gulf, it would not have any tendency to shake my faith in God.

To believe that God will carry out our plans, that he will submit himself to our judgments, that he will fulfill our requests, that he will do our will, is not to have faith in God. To have faith in God is to believe that he knows what his children need; that he dares to allow them to take their own way and learn by bitter experience the les-

son which they would not learn from teaching; and it is so to learn that lesson from this terrible experience that it will never have to be repeated. Present defeat, therefore, if it should come, though I repeat I think it hardly conceivable, would only convince me that God sees that the free Nations need defeat in order that they may learn the lessons he would have us learn; among them that democracy will not be perfected until it becomes a Brotherhood of Man, and a Brotherhood of Man is impossible unless founded on faith in the Fatherhood of God.

Jesus Christ offers to his disciples not escape from the battle of life but peace of the spirit on the battlefield. "Come unto me all ye that labor and are heavy laden," he says, "and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." He offers, not escape from life's burdens but a yoke which will enable us to bear its burdens. That yoke is obedience to our Heavenly Father as Christ was obedient to his Heavenly Father. It is making our prayer, that is the supreme desire of our life, that our Father's will, not ours, may be done.

What would be thought of a would-be

soldier who should offer his services on conditions such as: "I must be assured eight hours' sleep every night"; or, "I am very dependent upon regular meals and my coffee in the morning"; or, "Wet feet are sure to give me a cold, I must guard against that." Conditional volunteering is as preposterous in life as in the army; for life also is war. Mr. Wells, in "God the Invisible King," puts with characteristic forcefulness the kind of volunteering required: "God takes all. He takes you, blood and bones and house and acres, he takes skill and influence and expectations. For all the rest of your life you are nothing but God's agent. If you are not prepared for so complete a surrender, then you are infinitely remote from God. You must go your way. Here you are merely a curious interloper."

He who makes this dedication of himself, who realizes that life is a battle and gives himself unreservedly to doing his bit, will never be tempted to ask himself, "Is life worth living?" and will never complain to others or pity himself because his service is hard and its results are disappointing. He will not be perplexed because his companions in the war are called to endure great self-sacrifices and go through great sorrows; and when one after another of these life com-

rades fall at his side he will still go forward, unterrified, unhalted, unhesitating. "I have nothing to fear," says one French soldier to his mother. "The worst that can happen to me is to be killed, and to die for a noble cause when one is young is a great blessing." Writes another to his parents, "One must live the present without thinking of the future. To be nearer danger and death is to be nearer God, and therefore why pity us? Put your trust in God! Everything happens according to His will, and it is ever for the best." The published letters from the front contain many similar experiences of peace in the midst of peril. The remedy for the doubts, the perplexities, the disbeliefs of a troubled mind is a whole-hearted consecration to a great cause and a great Captain.

This is very different from the faith that by and by this troubled life will end and we shall enter into our rest in Heaven. It is very different from the belief that "God's in his Heaven, all's right with the world." It is the faith that God is on the earth making all right with the world. It is the faith that the end which we have helped to achieve will at last be achieved and will be worth all that it costs us and all that it costs him. It is a faith which gives us rest here in the midst of the trouble. It is the faith of the Psalmist:

"I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "To see it," says John Henry Jowett, "in the very land which seems to be crowded only with convulsion, and sorrow, and disaster." It is the faith of the author of the forty-sixth Psalm — I quote from the Prayer Book version which I believe to be the true interpretation of the Psalmist's faith —

God is our hope and strength,
A very present help in trouble.
Therefore will we not fear though the earth be moved,
And though the hills be carried into the midst of the sea.
Though the waters thereof rage and swell,
And though the mountains shake at the tempest of the same.
The rivers of the flood thereof shall make glad the city of God;
The holy place of the tabernacle of the Most Highest.

Mr. Ruskin has given an eloquent description of the mountain storms which strikingly illustrates this faith in the Psalmist: "But, as we pass beneath the hills which have been shaken by earthquake and torn by convulsion, we find that periods of perfect repose succeeded those of destruction." . . . "It is just where 'the mountain falling cometh to

naught, and the rock is removed out of his place,' that, in process of years, the fairest meadows bloom between the fragments, the clearest rivulets murmur from their crevices among the flowers, and the clustered cottages, each sheltered beneath some strength of mossy stone, now to be removed no more, and with their pastured flocks around them, safe from the eagle's stoop and the wolf's ravin, have written upon their fronts, in simple words, the mountaineer's faith in the ancient promise —

'Neither shalt thou be afraid of destruction when it cometh;
'For thou shalt be in league with the Stones of the Field;
'And the beasts of the field shall be at peace with thee.'"

When we look back over the history of the world, we see that the death of Jesus Christ, which to the disciples seemed the end of all their hopes, was the birth of Christianity, that the destruction of Jerusalem, which to the Jews seemed the end of spiritual religion, was but the breaking of the alabaster box that the perfume of its contents might spread throughout the world, that the decline and fall of the Roman Empire, which seemed to the men of that time to be the overthrow of

civilization, was but the labor pains of a new and Christian civilization, that in our own country the Civil War, which at the time appeared to portend an enmity between the North and the South which could only be overcome after two or three generations, did in fact unite the North and the South in the bonds of a friendship founded on mutuality of respect greater than the nation had ever before known. Instructed by such a survey of the past it is not difficult for us to believe that the present great world cataclysm, when it has accomplished the divine purpose, will advance the world far on its road toward that kingdom of God which is righteousness, peace and joy in holiness of spirit.

But if the sufferings which our boys must endure sometimes make us hesitate to enter upon this campaign, the sufferings which they must inflict appall us. They must not only be ready to die but they must also be ready to kill.

It is true that many German children will be made orphans and many German wives will be made widows by our arms, and Germany, which four years ago was so prosperous, will be left as Belgium, France, and Italy will be left, desolate and draped in mourning, and it will have lost what is the nation's greatest possession — honor. And

yet it is also true that we are fighting to emancipate Germany no less than to emancipate Belgium, France and Italy. We are going to make the whole world safe for the Brotherhood of Man — Germany no less than the countries which the German autocracy has attacked. And we are going to do it whatever it costs us and whatever it costs those whom we are fighting.

When Jesus drove out from the helpless boy the demon that possessed him, "the boy became as one dead; in so much that the more part said, He is dead." This war must not end until the demon of lawless self-conceit and self-will is driven out of the German nation, though the nation be left as one dead by the very act which saves its people from the madness which possesses them.

"My peace I give unto you," said Jesus Christ, in his farewell talk with his disciples: *"not as the world giveth give I unto you."* What is the difference?

The world sometimes offers peace to the coward who flees from the field of battle or proposes conciliation and compromise with enemies of righteousness. Christ never! No more uncompromising enemy, no more vehement repudiator of all attempts to escape conflict by peace without victory does the history of the human race afford. We remember his

saying to the woman taken in adultery, "Neither do I condemn thee." We forget that he adds "From henceforth sin no more." We remember his saying to the penitent brigand, "This day shalt thou be with me in Paradise." We forget that to the impenitent brigand he offered no word of comfort or consolation. We remember his humility in washing his disciples' feet. We forget his saying to Peter, "If I wash thee not, thou hast no part with me." We remember his welcome to those who came to him whatever their past offenses — Matthew, Zaccheus, the publicans and harlots. We forget his rejection of the self-confident disciple: "I will follow thee whithersoever thou goest," but Jesus said unto him, "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." I wonder, did he follow the Master? We forget his rejection of the procrastinating disciple: "Suffer me first to go and bury my father"; but Jesus said unto him, "Let the dead bury their dead; go thou and preach the kingdom of God." We forget his rejection of the irresolute disciple: "Lord, I will follow thee; but let me first go bid them farewell which are at home at my house"; but Jesus said unto him, "No man, having put his hand to the plough, and looking back,

is fit for the kingdom of God." Thousands of sermons have been preached on the father's welcome of the returning prodigal; not many on the fact that the father did not receive the prodigal till he had learned his lesson and come home with "I am no more worthy to be called thy son." Thousands of sermons have been preached on Christ's saying to Peter, "Thou art Peter and on this rock I will build my church"; very few on the saying which followed, when Peter desired to dissuade his Master from the cross, "Get thee behind me, Satan."

There never can be peace in this world without victory. No man can have peace in himself except as he wins a victory over his baser appetites and passions. No city can maintain peace within its limits except as its police win and retain victory over the criminal population. Doing justice is the essential condition of peace. If a thug attacks a peaceful citizen, knocks him down, robs him of his watch and purse, and so injures him that he has to go to the hospital for repairs, justice is not satisfied by a promise of the thug not to do it again. He must restore the stolen goods and pay the hospital charges, and, if necessary, be made to feel such "humiliation" and "sting" that he will not wish to repeat the crime. There can be no

peace in the world until the prophets of falsehood and the corrupters and oppressors of their fellow-men are converted to a God of truth and goodness, or are utterly destroyed with unquenchable fire.

In this message to the children of God the oldest prophet of the Old Testament and the Master in the New Testament unite. The writer of the third chapter of Genesis tells us that the head of the serpent shall bruise man's heel; but man's heel shall bruise the head of the serpent. Now the head of the serpent is erect, its forked tongue is running out, its eyes red with wrath, its very breath is poisonous. We have a difficult task to get our heel on the head but when we do we must grind it to powder. The Master in one of his farewell messages to his disciples says that he who takes up the sword shall perish by the sword — not by pestilence, nor by thunderbolt, nor by the act of God — but by the sword in the hands of man. That sword has been given to us by our Master and we must not sheathe it until the Predatory Potsdam Gang has perished from the face of the earth.

Not by flight nor by compromise, but by consecration to the completion of this task whatever it may cost, to us or to others, shall we find the peace of God which passeth understanding.

# EIGHTH LETTER

## SHOW ME THY PATHS, O LORD

YOU are of the opinion that all Christians would wish to follow the guidance and do the will of God if they could know what that will is; but how are we to know? The religious teachers of Germany affirm with great positiveness that it is the will of God that Germany should impose her superior Kultur upon all Europe, and the religious teachers of America are equally positive that it is the will of God that the people of Europe should be free from any such imposition. How are we to know which of these two opinions is right?

This is an old perplexity. Montaigne, writing in the sixteenth century, maintains that the laws of conscience proceed from custom and he presents these same perplexities to his readers: "Such people as have been bred up to liberty, and subject to none but themselves, look upon all other forms of government as monstrous and contrary to nature. Those who are used to monarchy

do the same." How are those of us who do not believe that the laws of conscience are derived from custom but are, or ought to be, interpretations of the will of God, to know whether God purposes for his children an autocratic or a democratic rule, whether the Germans or the Allies are doing his will?

There are two sources to which we may look for an answer to this question: the Bible; and Life.

The Bible clearly affirms that it is the will of God to throw upon men the responsibilities of freedom, the responsibilities of choosing for themselves their own course in life, and that this is true for communities as well as for individuals. The history of the Nation in the Old Testament, the history of the Church in the New Testament makes this clear.

God opens the way for the children of Israel to escape from the despotism of Egypt. In their flight they reach the edge of the Red Sea. The hosts of Pharaoh are following close after. The people cry out in anguished protests against Moses. "It were better," they say, "for us to serve the Egyptians than that we should die in the wilderness." Moses replies, "Fear ye not, stand still and see the salvation of Jehovah. . . . Jehovah will fight for you and ye shall hold your

peace." But Jehovah replies from the clouds unto Moses, "Wherefore criest thou unto me? speak ye unto the children of Israel that they go forward." It is only as they pluck up their courage and press forward into the sea that the waters are rolled back and they pass in safety. Moses brings them to Mt. Sinai. He goes up into the mount to commune with Jehovah. Jehovah tells him to go back to the people of Israel and submit to them the question whether they will have Jehovah for their king or not "All the people answered together and said, All that Jehovah has spoken we will do." Not until then does God give them in the Ten Commandments the constitution for their national life. After a time they become dissatisfied with the theocratic rule and ask for a king to "judge us like all the nations." And Jehovah says to Samuel, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them." At that time Israel were the only free people in the world, the only people without a landed aristocracy or an hereditary monarch, and with a popular representative assembly. But they are allowed by God to abandon democracy and organize a kingdom like the nations about them. Several centuries later

their country is overrun and they are carried into captivity. When God opens for them a door of escape and makes it possible for them to return to their devastated land and their ruined towns and cities, he leaves them free to take advantage of this opportunity or not as they choose. Many of them do return, accepting the sacrifices involved in the long pilgrimage and in the colonial life, while others remain in the land of their captivity. These epochal incidents in the national life all serve to indicate whether the writers thought God willed for his people a subject or a free life.

If we turn to the New Testament we find Christ giving to his disciples the same free choice and imposing upon them the same responsibilities. Before his ascension it is said he gave them this commission: "As the Father hath sent me, even so send I you," then bestowed upon them the Holy Spirit and told them "whose soever sins ye remit, they are remitted unto them; whose soever sins ye retain, they are retained." From that responsibility the Church on earth has never been relieved. It is left to us who are the disciples of Christ to abolish the sins which poison the life of humanity. Empowered by him we can do it. If we do not do it, those sins will remain. When we do not

do it, those sins and iniquities do remain. Jesus Christ is the friend and companion of his Church so long as it is loyal, but that friendship and that companionship with his followers, and their consequent power to do the work which he has given them to do, depend upon the fidelity and loyalty of his followers in his service.

If we turn from the Bible to life we see written there the same truth. I will not attempt in this letter to trace the history of the world and show how it has steadily progressed under divine leadership toward freedom. I will content myself with outlining very briefly the progress which I myself have seen in the nearly three-quarters of a century of my active life.

I was born in 1835, a little over eighty years ago. At that time half of the United States was slave territory and the slave power controlled the Government of the United States, most of the churches and religious institutions in the United States, and, to a large extent, its most influential press.

England was still governed by its aristocracy. There was a House of Commons, but it did not represent the common people. "About one-half of the House of Commons," wrote William Paley in his "Moral

Philosophy," "obtained their seats in that assembly by the vote of the people, the other half by purchase or by nomination of single proprietors of great estates." The powers of this House of Commons were limited, since the House of Lords possessed an absolute veto power over all legislation. Labor servitude in the mines and factories of Great Britain was little better than in the slave States in this country. There was no provision except by charity for the education of the poor.

France was under the imperialistic control of Napoleon III, an astute and unscrupulous politician. There was only the semblance of popular representation. The final Republican Constitution was not framed until 1875, after the Franco-Prussian War.

Italy did not exist. In that peninsula, once the home of a powerful empire, were provincial kingdoms, jealous of and hostile to each other. The States of the Church were under the control of a hierarchy which forbade liberty of speech. Venice was in decay, strangled by the despotism of Austria. And the government of Southern Italy was under Bourbon rule, concerning which Mr. Gladstone wrote in 1851, "the Government is in bitter and cruel, as well as utterly illegal, hostility to whatever in the nation really lives

and moves and forms the mainspring of practical progress and improvement."

Russia was an absolute despotism in which the people had no Parliamentary representation and no rights of free press, free assembly, or free speech, nor even freedom to petition the Czar.

During my lifetime, that is during the last eighty-three years, slavery has been abolished in the United States, and is now nowhere recognized throughout the civilized world. The public school system has been extended into every State and territory of our country, and so developed as to afford equal benefits for both sexes and all classes and all vocations. The public lands have been thrown open to settlers by our homestead law. It is true that our forests, our mines, and our water powers have been allowed to pass under the control of private owners, but effectual reforms have been initiated to secure such Governmental control of these National possessions as will conserve them for the Nation's use. Child labor has been forbidden, the right of workers to organize for the protection of their rights and the promotion of their interest has been recognized by law both in England and the United States, and suffrage has been so extended that it is either absolutely free or subject to such qualifications as

can easily be met by a reasonable degree of industry and thrift.

In Great Britain the pocket boroughs have been abolished and the House of Commons has become a true representative of the common people. The veto power has been taken from the House of Lords. The government of Ireland and of the colonies has been reformed, and the English government is making careful efforts to derive and establish for them some system of self-government that will not hazard the national unity.

The schools, colleges, and universities have been opened to men and women of all classes and all creeds. A free school system has been provided. And a system of taxation has been introduced which will eventually break up the great landed estates and so destroy the power formerly possessed by the feudal lords.

France has become a free constitutional Republic. The control of education has been taken out of the hands of the hierarchy and put into the hands of the people. And alike in the United States, in England and in France the power to make industrial reforms is put absolutely into the hands of the people.

Italy has become a great united nation and a free nation — the story of its emancipation under the triple leadership of Cavour, Gari-

baldi and Mazzini is one of the most romantic and inspiring chapters in the history of the human race.

In Russia a revolution has overthrown the old bureaucracy; and though anarchy followed immediately after this overthrow, as I am writing this letter there is every reason to believe that the people themselves, with the aid of their democratic allies, will succeed in establishing an ordered and stable government.

He who believes that history is anything more than merely a series of accidental happenings, who believes that there is any continuity and coherence in history, who believes in any ordered social evolution, should find it difficult to believe that this march of the century toward liberty will be halted, and that at the command of the Hun the civilized world will right-about-face and travel back to the unendurable despotisms from which at such a cost they have wrought their deliverance. He who believes that God is in his world, that above all earthly plans and purposes there is One who gives to his children their ideals and inspires them with their courage, and that history is in very truth the working out of his plans for his children, will find despair for the world impossible. He who looks back only four years may find in those

four years food for his doubts and discouragements, but he who looks back a hundred years must have a great genius for pessimism if he can doubt in what direction the unseen forces are carrying the human race.

The Bible and Life unite in testifying that the Kingdom of God is a Kingdom of Liberty and that God is the Father of a free people.

# NINTH LETTER

## CORONATION

A FRIEND of mine who knows General Pershing intimately asked him last winter what he regarded as the most distinctive feature in the character of the French people. My friend said that General Pershing meditated for a moment and then replied: "Their absolute disregard of death." Coningsby Dawson sees the same characteristic in the English and American soldiers on the front. In one of his letters he writes:

A strong man or a good man or a brainless man can walk to meet pain with a smile on his mouth because he knows that he is strong enough to bear it, or worthy enough to defy it, or because he is such a fool that he has no imagination. But these chaps are neither particularly strong, good, nor brainless; they're more like children, utterly casual with regard to trouble, and quite aware that it is useless to struggle against their elders. So they have the merriest of times while they can, and when the governess, Death, summons them to bed, they obey her with unsurprised quietness. It sends the mercury of one's optimism rising to see the way

they do it. I search my mind to find the bigness of motive which supports them, but it forever evades me.

Yet I think he himself answers this question in a single sentence in another letter expressing his own personal experience:

"It isn't when you die that matters — it's how."

To this conclusion the soldiers at the front have come, perhaps without knowing it; certainly without being able to express it. When they entered the army they definitely decided that life was not too great a price to pay for the privilege of rendering to the world the service to which they were summoned. As one of them expressed it to another friend of mine, "I would rather die than live under the rule of the Hun." So "when the governess, Death, summons them to bed, they obey her with unsurprised quietness," not because resistance is impossible, but because the summons is not unexpected. They have made once for all the great decision, and death comes to them as naturally as life in the trenches. This is not true of all, but it is true of a large proportion, and the others catch the spirit of life from their comrades. For hope and life of the spirit are contagious no less than fear.

"Blessed," says the sacred writer in the closing chapter of the Bible, "blessed are they that wash their robes that they may have the right to the tree of life."

*The right to the tree of life.* Our soldiers disregard death because they possess a deathless life, and know that they possess it without being conscious of their knowledge. Faith which we possess we are conscious of; but we are often unconscious of the faith which possesses us. Truth which we have consciously acquired remains in our consciousness; but truth which has unperceived entered our life through our experience becomes a part of our character, one of the unseen forces which ever after shapes our thinking and controls our will. Their forgetfulness of self makes these soldiers as indifferent to death as they are to the discomforts of their camp life.

Immortality is not a hope for the future; it is a present possession. Belief in immortality is not the opinion, founded on argument, that I shall survive the body when it decays. It is the consciousness that I am more than the body which I inhabit and the mastery of that body by the immortal, invisible personality which inhabits it.

There never was a time when faith in the powers and values of this spirit was as strong as it is to-day. Millions of young men —

Belgian, French, Italian, English, American — are carrying their mortal bodies into experiences sure to be those of great discomfort, liable to be those of excruciating pain. And there are millions of fathers and mothers who are proud that they have sons who dare to carry their bodies to the torture chamber. The world has often witnessed a like faith in spiritual values; a like conviction that the spirit of honor, patriotism, humanity, piety, is worth dying for. But never has it witnessed that faith on so great a scale. And never before has been so terribly illustrated, as Germany is illustrating in the present war, the effect on character of a belief that the only values are material values, the only prosperity a material prosperity, and the only force a material force.

There are various arguments for immortality, but the only convincing argument is the possession of immortality. There are various artificial tests by which the Church has endeavored to determine who possesses this gift of a deathless life. One of these is a confession of faith in invisible and intangible realities. Another is appreciation of and participation in worship, the significance of which depends wholly on that faith. These ecclesiastical tests are perhaps the best

that the wit of man could devise. But they are artificial.

Life is the real test. And when a man deliberately gives up, in his devotion to the service of others, all that makes physical life worth living, and his experience culminates by an eager offer of life itself for such intangible values as honor, courage, love, he affords the best possible evidence that he possesses immortality. This evidence may not be convincing; but it is far more convincing than any of the tests which the Church has ever been able to contrive. He who makes this great renunciation thereby gives assurance that above all things which are seen and temporal he values the things which are unseen and eternal. To him who possesses the deathless life death may easily appear to be but an incident in that life. And if he does not wholly disregard death, he will certainly agree with Coningsby Dawson that "it isn't when you die that matters — but how."

Who has better grounds for sharing in Paul's summary of his life than our soldiers at the front: "I have fought the good fight, I have finished the course, I have kept the faith"? Paul does not say that he has gained the victory, or won the race, or vanquished his doubts. In truth his letters give abundant

evidence of the reverse. He had not gained the victory: "I buffet my body and bring it into bondage." He had not won the race: "Not that I have already obtained or am already made perfect, but I press on." He had not vanquished his doubts: "perplexed yet not unto despair." Who of us in pew or pulpit in our churches at home have fought a more courageous fight, or continued more unflinchingly to the end in our course, or maintained a more unshaken loyalty in spite of perplexity than these soldier boys in the trenches? Who of us has better met the test of hard experience or furnished better evidence that by our mastery of the body by the spirit we have a claim to the tree of life? What is it to wash our robes in the blood of the Lamb but to share his spirit of sacrifice and give our life for the life of the world as he gave his life for the life of the world? Who have done this more simply, more sincerely, more devotedly than the soldiers who have offered their lives, not merely for their country but for an unknown people, of a different land, a different language and often of a different religious faith? What the Beyond may have for them we do not know and cannot guess. But we may be very sure that whatever may have been their faults or their transgressions here below, the righteous

Father will not refuse to these heroic cross-bearers the crown of righteousness.

Do not imagine that I think the soldier earns heaven by dying for a great cause, any more than I think his brother at home earns it by accepting a creed and taking part in a sacrament. Heaven is not for sale. I believe with Paul that God *gives* eternal life to all those who by patient continuance in well-doing seek for glory and honor and immortality; and we may well believe that he who gives his life for the life of the world puts glory and honor and immortality above the honors, the emoluments and the pleasures of this mortal life.

Coningsby Dawson writes his mother, "Your prayers weave round me a mantle of defense." You can weave round your boy this mantle of defense while he is still here where he can sometimes hear from you and you can sometimes hear from him and he can know that you are praying for him. But if the great silence should come, what then? Must you cease praying for him? Surely not. The object of your prayer is not to let your heavenly Father know of your need or your son's need. "Your Father knoweth what things ye have need of before ye ask him." Nor is it to awaken his interest in

your son by your pleadings. If not a sparrow falls to the ground without your Father, can you think his children fall by thousands in this great harvest of death and he does not care? Prayer is talking with God. It is carrying to him our joys and our sorrows, our victories and our defeats, our laughter and our tears. It is inviting him to share with us our life that we may share with him his life. Surely we should not shut him out from sharing our deepest experiences, nor shut ourselves out from him in the hour of our greatest need. Surely he who craved the companionship of his three dearest friends in his Gethsemane can understand our craving his fellowship in our Gethsemane. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." How can he be with me if I do not invite his companionship?

After the death of my wife I found among her papers the prayer given below. It is said to have been written by Mr. Gladstone on the death of his son and subsequently used, with some modification, at his own burial in Westminster Abbey in May, 1898. As I do not find in Mr. John Morley's life of Gladstone any reference to this prayer, I am not sure that the newspaper report of its author-

ship is correct. But it seems to me an expression of faith as beautiful in its frankness as in its reverence and as beautiful in its child-like simplicity as in its beauty of expression:

A PRAYER FOR A FRIEND OUT OF SIGHT

O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be; I beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

Grant that his life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

Tell him, O gracious Lord, if it may be, how much I love him and miss him and long to see him again; and, if there be ways in which he may come, vouchsafe him to me as a guide and a guard, and grant me a sense of his nearness, in such degree as Thy laws permit.

If in aught I can minister to his peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may deprive me of the sight

of him as soon as our trial-time is over, or mar the fullness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done; for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord.

Amen.

As this war goes on the number of fathers and mothers, brothers and sisters, wives and friends bereft and unutterably lonely will be multiplied. I wish that this prayer, or one conceived in the same spirit, might be used in the service of every church from which any son has gone forth never to return because he has laid down his life that the world may be a home in which God's children may live as brethren in peace and safety.

THE END

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